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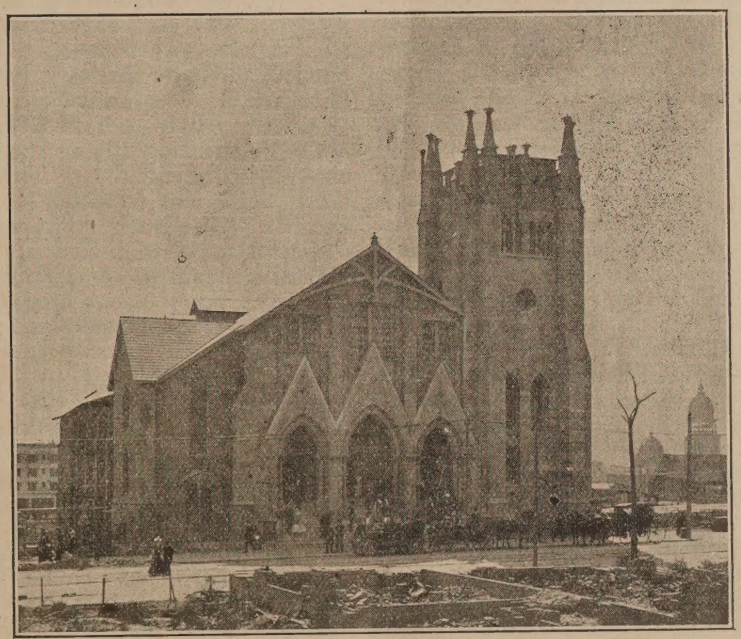

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BRAGGARTS AND ETHNIC PHARISEES.

Mr. John Graham Brooks, the noted author and economist, has been making some plain, and to some people unwelcome utterances, in his lectures in the University of California during the last few days. He says that the average American citizen is too much of a braggart, and that there is need for the people of this country to come to a realization soon, for their own good as well as for the good of others, that they are not "it"—that there are other peoples in the world and that with them we must sustain brotherly relations. Mr. Brooks declared in one of his lectures that the United States in the treatment of some of its race problems had pandered and is pandering to the lowest instincts of the ignorant, and he appealed to the students, whom he was addressing then, to strive earnestly to come to that understanding of and with the people of other nations in our midst and on their own soil that would lead to the fixed determination to give them "a square deal."

The San Francisco Chronicle remarks concerning this charge of braggartism: "Boastfulness is not a pretty failing, but it seems to be a very useful one at times, and is indulged in by the people of every country, and usually more extensively by those who deprecate the American tendency to brag than by others. If Professor Brooks has any doubt on this point let him wade through the boquets the English throw to themselves when describing their achievements, or skim through some of the German literature in which the writers betray a charming unconsciousness of the fact that there is something doing outside of their empire. If he does he will reach the conclusion that we do not monopolize the game of brag."

This is true enough, but it by no means excuses Americans for their fault.

The evidence goes to show that it is the Anglo-Saxon to whom must be charged the most excessive national egotism. The Rev. Dr. Charles Cuthbert Hall of Union Theological Seminary, who has made extensive study of the different races and nations, says: "By instinct the Anglo-Saxon is the ethnic Pharisee of the world. Not the Teuton, not the Slav, not the Latin, not the Mongolian, not the Japanese, not the Hindu, by his utmost effort raises the sense of superiority to so high a power as is reached by the Anglo-Saxon constitutionally and with ease. He believes in himself and knows himself by his fruits. He stands within the towering structure of a civilization created by his own energies and says to the world, 'If you seek my monument look about you.' He outvies Israel in conceiving himself to be a chosen people. He deems himself invincible and altogether necessary to the world. He cannot imagine the world to subsist without the Anglo-Saxon. When one of his own poets warns him of the vanished glory of past empires, 'lest he forget,' he frowns when he does not laugh." And Dr. Hall remarks in this connection: "Until his national egotism be chastened and brought into subjection to the spirit of Christ, the gulf between East and West stands fixed; the vision of a unified world tarries."

That this egotism will be chastened we have not the least doubt. Our fear is that its subjection to the spirit of the Nazarene may be brought about only through sore tribulation. So many of the people do not seem to know what is for our peace—their peace.

Jesus wept over the great city of Jerusalem as he looked down on her from the Mt. of Olives one day, and saw the doom that was coming upon her because of her waywardness; and he said: "How often would I have gathered you as a hen gathers her brood under her wings, but ye would not."

We believe that he sorrows over this republic today and applies the same words.

A few weeks ago in a great Northern city, in Philadelphia, "the city of brotherly love," a black man sought long and unsuccessfully to rent a house for himself and wife and five little children. He found houses filled with Italians, and Portuguese, and others—with people "not so clean as he and his family; not so respectable; dangerous, immoral, not so law-abiding." But they were white; and, in the words of a real estate man to whom he appealed, "A house that has been rented to a white man, no matter what his character may be or what sort of a life he leads, can be rented again to some other white man; but never to a white man if once rented to a nigger."

Not long ago in the classic city of Berkeley a woman vacated a house because next to her lived a Chinese and his American wife, highly cultured people, to whom there could be reasonably no more objection than to one-half or two-thirds of the white families But for this woman this was too close contact with the yellow race. These are simply samples of hundreds and thousands of incidents just as deplorable.

Chastened? Of course we shall be chastened, and that right sorely if we do not uproot this foolish race pride and prejudice. God will show us that we are not "it." To conclude otherwise would be to disregard utterly the teachings of sacred writ and the lessons of history.

The Rev. Dr. Arthur H. Smith says in his recent book on "China and America today" that it is assumed in Colquhoun's "Mastery of the Pacific" that the control of the commerce of this mightiest of oceans will ultimately fall to America. Dr. Smith says, however "before this can take place there must be not only a revolutionary change in our shipping laws, but also a material abatement of our national self-conceit and superciliousness." And he quotes Benjamin Kidd as saying in a consideration of what constitutes superiority and inferiority that we shall have to set aside many of our old ideas on the subject. "Neither in respect alone of color, nor of descent, nor even the possession of high intellectual capacity, can science give us any warrant for speaking of one race as superior to another. Real superiority is the result not so much in anything inherent in one race as distinguished from another, as of the operation upon a race and within it

of certain uplifting forces. Any superiority that we now possess is due to the action upon us of these forces. But they can be brought to bear upon the Chinese as well as upon us. We should avoid the popular mistake of looking at the Chinese as if they were animals with a toilet, and never see the great soul in a man's face." And this also from Dr. Sidney Gulick, an authority on things and peoples Oriental Dr. Smith cites: "There is perhaps no truer sign of the essentially provincial character of the self-centered white people than their failure to discover and appreciate the noble and the beautiful in the great civilizations of the Orient. We have been blinded to these by the selfishness of our lives, the greed of our ambitions, and the pride of our might."

But notwithstanding all these and many other similar facts and authoritative statements, we find a leading San Francisco daily paper saying this week, "We will admit and exclude whom we please."

This is "playing to the galleries." It is catering to the uninformed and prejudiced. A quarter of a century hence, when the Orient has come to a fuller realization of itself, no paper on the Pacific Coast will dare to make such an assertion as that. Mankind has entered on a new world life, and not very much longer will any nation say to another, "I will do what pleaseth me, whether or not it suits your convenience and interests." There are mutual interests of nations to be considered as well as the mutual interests of individuals within a nation. Dr. Arthur Smith, a great Christian statesman, said not long ago that Americans would become popular again in the Orient when they learned to do even-handed justice, but not earlier. The city of San Francisco was thrown to the ground by a geologic 'fault.' Let us see to it that our country's policy is no longer based upon a moral fault, which must in the end bring disaster."

In one of the most impressive addresses given at the recent National Council in Cleveland, President Mackenzie of Hartford Theological Seminary said: "The capitalist and the wage earner, the cultured and the rude, the Romanist and the Protestant, the black and the white, the American and the Asiatic—they are all in this land and not ready for each other with the greeting of Christ's name upon their lips and his spirit of active love for each other in their hearts." But President Mackenzie had a vision of a time when the spirit of brotherhood would rule here; and he sounded the clarion cry: "Let justice be demanded by the church for every human being whose feet touch American soil. And let us not be daunted by the argument that justice begins at home, that we must be just to our own race, our own people, our own class, our own family, first. It may be that charity begins at home, but I believe that justice begins from home. If a man is just to his own family at the cost of another man and his family, he is not a just man. And if a nation is just to its own people at the cost of the honor and rights of another people it is not a just nation."

SOME SAN FRANCISCO PHILIPPICS.

A rumor that the Citizens' Alliance was to be revived in San Francisco has brought out some philippics. It has been stated that even Mayor Taylor was severe in condemnation of the rumored movement. But, why not have a Citizens' Alliance? Rightly conducted, it would serve only as a curb to the tendency on the part of labor unions to make unreasonable demands, and the disposition to enforce those demands at whatever expense to the community by the strike and the boycott. Not even the best friends of the unions can deny that the Citizens' Alliance has been in many places a valuable restraint. So much has been said during the last few years concerning the tyranny of capital that labor unionism ran wild in many places. Especially was this so in San Francisco and the organization of the Citizens' Alliance brought a better condition of things for a while before the great disaster in April of last year.

If employees organize, why shouldn't employers do the same. Candidly, we are of opinion that they will have to do so ere long or in some places business will be scarcely tolerable. So long as a man in business can turn and take it out of some one else, he can yield to the demands made on him by unions. But this taking-it-out-of-some-one-else plan cannot work unlimitedly and indefinitely.

As to the labor situation in San Francisco—what is the opinion, as to the situation, throughout the country? We pick up an eastern paper bearing date of November the 15th and read:

"The **Christian Work and Evangelist** is authority for a most remarkable statement concerning the labor situation in San Francisco. If it is true—and names are given in such a way as to almost preclude the possibility of its being otherwise—organized labor in that city has taken a form that no good American can for one moment approve, and has become that most terrible of tyrants, one with unlimited power, and without the wisdom to use it without abusing it. According to the statement, the San Francisco labor unions, not content with carrying their opposition to the entrance into the country of Orientals to the point of seriously embarrassing the government, "are apparently endeavoring to keep out of the city white laborers, even including union men, who might compete with them Mr. Gompers, of the American Federation of Labor has warned members of all international, national, state and local labor unions against going to San Francisco although, according to accounts, the city is suffering for labor. The British Consul General, Mr. Bennet reporting officially on industrial conditions in San Francisco, says: 'It does not at all follow that a plumber, for instance, because he is a plumber, can find work by joining a San Francisco union. The members of a union will not allow any new members to join, on the ground that there are enough in the trade already. The unions are practically close corporations and rule themselves simply with an eye to their own private interests and of keeping up wages by limiting the supply of men. It makes no difference whether the applicant is himself a union man from another city, or a non-union man, he does not get in The result is disastrous to owners of buildings and union men in the other building trades who cannot work until the plumbing is done.' He continues: 'A man came from Canada with a Winnipeg (union) ticket. He obtained work and the second day the walking delegate asked him for his card. He produced his Winnipeg ticket and was told it was no good. He offered to join the San Francisco union at once only to be told that he could not join until April, as the union was full up. As April was seven months off, he became out of work. His old employer in Winnipeg paid his passage back to Canada and his wife and

family were sent back by a charitable association and a few friends.' 'Again,' says the Consul General, 'a walking delegate was asked here what would happen if a thousand British artisans applied for admission into the San Francisco unions.' The answer was, 'A thousand refusals!'"

The Pacific has pointed out heretofore that too many people in San Francisco very soon after the earthquake and fire set about getting every possible dollar out of the situation for themselves; therefore the terrible conditions which began soon to prevail There was a fair-minded editorial in the Argonaut last week in which it was said: "We must not allow the butcher, the baker and the candle-stick-maker to maintain that conspiracy of high prices which has so ruled in San Francisco during the past year and a half as to put the cost of decent living beyond the reach of reasonable and moderate means. We must find a way to reduce rents to something like the old schedules. We must find a way to destroy the system of gouge which has ruled in the supply of building materials. And by the same token we must find a way to get a dollar's worth of labor for a dollar. Either the labor unions must be smashed or they must cease to promote brigandage under the honest name of wages and to drill their men in slovenliness, laziness, indifference, and contempt for their work."

Now, the Argonaut has stated again and again that it has no desire to see the unions smashed; that they are necessary.

As a matter of fact the unions cannot be smashed. But they can be made other and better than many of them now are; and for this every person who has the welfare of mankind at heart will strive.

With the daily press catering to the elements that will give them the largest circulation and so make their advertising columns the most profitable; with politicians anxious to keep their hands in the public crib, it may be well for our people to pause and consider whether there has not been about enough said for a time about the wrongs of the workingman; or at least whether the time has not arrived for a little more to be said about the rights of the other side. There is danger of killing the hen that lays the golden egg. So say not a few of our far-sighted people. So say many of the sorely pressed and terribly harrassed men in business, straining every nerve to make ends meet.

Since this editorial was put in type we have been told that one of the reasons for deprecating the suggestion for the reorganization of the Citizens' Alliance rests in the report that labor-union men, realizing the need for a reformation in unionism, have determined to inaugurate a movement for such reformation. We sincerely hope that this movement will be made.

"IN GOD WE TRUST."

Opinions vary as to the wisdom of President Roosevelt's course with reference to the motto, "In God We Trust," heretofore on some of our gold coins. The Pacific has been inclined to side with the President in the belief that it is better to omit the inscription. The having of it there will not lead to any increased trust in God on the part of any one; and undoubtedly it has been the occasion of some irreverent remarks. It has been, however, a harmless irreverence.

The best plea for the inscription which has come to our notice was made by the Hon. David C. Bell of Minneapolis, well known in California, whose home for a part of each year is at Saratoga in this state. We give it here:

"I hope the motto, 'In God We Trust', will be retained as at present on the larger gold and silver coins issued from the United States mint; and even extended to the smaller coins, for the following reasons among others that might be named:

1. This nation above all others, was in its beginning founded on trust in God. This legend stamped on its coins is but a fitting official recognition of the fact.

2. After such recognition for many years, to now deliberately remove it would be regarded as a declaration that such trust and dependence on God no longer exists. This would not be in accordance with the facts; and distinctly against the higher public policy which would by all legitimate means promote virtue and morality among its citizens.

3. It might easily become a point of departure for our country from its present place of supremacy in leadership among the so-called Christian nations of the earth. We surely can afford no act that would tend in any degree to place us amongst the nations that know not God.

4. It could not fail to weaken the appeals of all who seek, at home or abroad, to promote the righteousness that is based on a supreme recognition of God. And proportionately it must serve to strengthen the hands of every anarchist and enemy of righteous rule and righteous rulers the world over; as it is a distinct official act of renunciation of God's claim on our confidence by the greatest Christian nation on earth."

President Roosevelt well says concerning this inscription:

"A beautiful and solemn sentence such as the one in question should be treated and uttered only with that fine reverence which necessarily implies a certain exaltation of spirit. Any use which tends to cheapen it, and, above all, any use which tends to secure its being treated in a spirit of levity, is from every standpoint profoundly to be regretted.

"It is a motto which is, indeed, well to have inscribed on our great national monuments, in our temples of justice, in our legislative halls and in buildings such as those at West Point and Annapolis—in short wherever it will tend to arouse and inspire a lofty emotion in those who look thereon—but it seems to me eminently unwise to cheapen such a motto by use on coins, just as it would be to cheapen it by use on postage stamps or in advertisements.

"For example, throughout the long contest extending over several decades on the free coinage question, the existence of this motto on the coins was a constant source of jeers and ridicule, and this was unavoidable. Everyone must remember the innumerable cartoons and articles based on phrases like 'In God we trust' for the 8 cents; 'In God we trust' for the short weight; 'In God we trust' for the 37 cents we do not pay', and so forth and so forth."

Mr. Bell has stated one side strongly; and so has the President the other side. Unquestionably the sentiment has been cheapened by its use on the coins. On the contrary on monuments, in legislative halls, in temples of justice, etc., it is exalted and dignified. We are of the opinion that the evils of which Mr. Bell speaks would not grow out of the discontinuance of the inscription on the coins. If we had such fears we should want the inscription continued thereon.

CONGREGATIONALISTS LISTEN TO MAYOR TAYLOR AND ATTORNEY HENEY.

There was a large attendance at the meeting of the Congregational Club of San Francisco and vicinity Tuesday evening in the First Church of San Francisco. The topic for consideration was "The Civic Rehabilitation of San Francisco." President Hicks noted the progress which had been made in the rebuilding of the city during the year past, and introduced the Mayor, who was greeted with long continued applause. The Mayor is accredited as a man by what he has been to San Francisco for nearly a half a century, and no utterance on his part was needed to bring manifestation of the fact that the men of the churches assembled there were with him in heart in his efforts now for a government that shall be for the good of the city.

The Mayor spoke on "Holding the Ground Gained." Briefly and graphically, with a glow on his face and a sparkle in his eyes, he sketched the situation as it had been in San Francisco for many months; told of the determination wide-spread, to put citizenship above partisanship, and of the outcome on the 5th of November—"the most glorious day in the annals of San Francisco." It should be the aim of all, he said, to make here a great city morally; and to this end there is "Need for all human elements to come together in something like friendly relations." The need for the laying aside of all undue hostility to labor unions was emphasized. The thought was that if the citizens were wise they would do the things which would tend to the keeping of the labor unions out of politics. Labor unionism, as it now is in San Francisco, in municipal control, would give a class government. The cultivation of friendly relations with unionism, and an endeavor wherever it was found to be not what it ought to be, to change it, was advised.

As to the course for the city in general the Mayor said: We must get back to the moralities and the spiritualities if we are to have a city worthy the name of a city. These are the only foundations on which we can build with any satisfaction and permanency.

Mr. Heney when introduced was greeted also with loud and long-continued applause. Recognition, this, of his valuable services in the effort to bring about an era of good government!

In beginning he stated that he had heard it said during the campaign that Mayor Taylor was "too old for his job." But he was inclined to the opinion that if good government were to last as long as he should be able to conduct it, it would be for something like an hundred years.

Mr. Heney set it forth as the great gain in the graft prosecutions not that a few men had been sent to prison, but that thereby the causes had been disclosed Back of it all are the public service corporations existing and working as they do and can under present laws. All that we can do, (so long as the laws are as they are) by electing a good administration, is to put on the brakes.

"The corporation conscience enables men to become gigantic swindlers," said the speaker, "and yet respect themselves."

Scathingly was it said: "Modern business principles are eating into and destroying the morals of business men."

"Banking principles are damnable, and unless changed this country is doomed as a democracy."

Referring to the second election of Schmitz, Mr Heney said that his vote decreased South of Market street and increased North of it. The vote in the South district indicated that the workingmen withdrew from him because they had found him dishonest; the increased vote among the merchants and bankers indicated that not a few at least were drawn to him because they had found him dishonest.

The speaker showed how prevalent all over the land corrupt business methods are; how big tips were tendered managers of great enterprises for the securing of business, and with the fire of profound conviction said: Political reformation will come only through business reformation. Until you have a higher standard of morality in business you cannot expect a higher in politics."

There was no mincing of words at any time Tuesday night on the part of this fearless prosecutor. The declaration was that not a few men in government employ in California, some there even by appointment of Roosevelt, wore the "railroad collar." The President, it was stated, had to make such appointments. Otherwise confirmation by the Senate could not be secured.

Mention was made of the certificate of good character given Reuf by Senator Perkins early in the attacks on that notorious boss. It was the opinion of Mr. Heney that Senator Perkins knew as well as he and many others knew that Reuf was corrupt. But up at Sacramento, in the legislature, were Reuf's henchmen!

Here came a strong plea for the direct primary in order that the people might have the power they should have in the selection of the men to represent them in governmental affairs from high to low.

The Rev. Dr. Adams was to have spoken on the topic: "The Fundamental Basis." Announced by the president of the club, he said that the hour was late; that Mayor Taylor had given us good theology; that Mr. Heney had preached well; that considerable of what he had to say had been said by him in a recent article in The Pacific; he hoped all had read it—and if they didn't read The Pacific regularly, that he was ashamed of them. So speaking, he expressed his satisfaction, and a program of exceptional interest was finished.

Dr. McLean voiced in a closing prayer thanks for the coming of the Spirit to make men more conformable to things divine, and for the evident working of that Spirit hereabouts.

Good was it for men working in various ways for the advancement of the things which make for righteousness to come together in the fellowship and deliberations of the evening!

Enjoying the occasion with his fellow-workers Congregationally was the Rev. Dr. Baker, pastor of the First Presbyterian Church of Oakland. Dean Wilbur of the Unitarian School of Theology, of Berkeley, was also in attendance. The Friends' Church was represented by President Naylor of the First National Bank of Berkeley. The editor of The Pacific was pleased to have with him his sixteen-year-old son, in order that there might be heard a message from men having to do with some of the great problems which confront us.

Next Monday at the meeting of the ministers of San Francisco and vicinity the Rev. Walter Frear will read a paper which will present some thoughts on and suggestions concerning our church fellowship. It is a timely matter.

THE CHURCH AND CHRISTIAN NURTURE.

Henry Kendall Booth.

Perhaps no incident in the life of the Master is more significant than that occasion on which he placed a little child in the midst of his disciples and bade him recognize in them the normal standard of the Christian life. By that act Jesus indicated that to him the child was all-important, the central factor in human life.

It has taken the world a good many centuries to reach Jesus' estimate of childhood, but we are at last living in an age when the child is indeed placed "in the midst," and human interest and thought center in him. Froebel and Pestalozzi blazed the way into this new world of the child, and the forces of modern education have been swift to follow. The pedagogy of today sets the study of the child far above the study of books. His nature, moods, appetites, capabilities, desires, are the subject of eager and exhaustive research. A whole new literature has arisen, whose burden is the child life and thought. The result has been a revolution, swift and sweeping, in the whole method and purpose of education. We are no longer seeking to force the child into our adult moulds of life and thought, but to draw out and develop to the utmost his innate faculties and powers. And this new spirit of the educational world has permeated the larger realm of life, and today as never before the child has come into his own. Thus has the world come at last to look upon the child as did the Man of Nazareth and set him "in the midst" of our modern life.

But the Master's will for the child is as yet unfulfilled among us, for with all this concentration on the probem of child-development, the world at large is only concerned with the education of mind and body. With all this progress in secular education there has been no corresponding growth in religious education. The culture of the soul of the child is ignored in our schools and neglected in our homes. As an inevitable result, a generation is growing up among us versed in the arts and sciences, but almost totally ignorant of religion. This ignorance of the Bible and religion among our young people is so widespread that it is appalling And unless conditions materially change, the present generation will grow to manhood and womanhood almost as ignorant of moral and religious truth as if they lived in a heathen land. There can be no question that for the future of our churches this is the most serious problem that confronts us today.

Since the school refuses and the home neglects to undertake this task of religious education, there is only one agency that can and should take up the work—the Christian church. And yet how slow we have been to follow the teachings of the New England prophet, Horace Bushnell, and to realize the importance of the child to the church. For Bushnell clearly saw that we as Protestants surrendered much of our power when we exalted the sermon and the preacher above the catechism and the teacher. The secret of the enduring greatness of Catholicism has always been its careful, systematic instruction of the child in the rules and practices of the Catholic church. We are still as a church ministering in large part through sermons, services and organizations only to the adult life and we have not yet awakened to the importance of the child. And so we have as yet only been playing with this great task of religious education. Instead of insisting that ample time be given to the impartation of these all-important truths of religion, we are content with one hour a week. Instead of giving lavishly of our wealth to the Bible school, we spend it on costly furnishings and expensive choirs, while we force the Sunday-school to exist on the meager income derived from the mites of the children. Instead of securing the best professional talent to devise adequate broad courses of instruction, we are content with the present haphazard unsystematic curricula that violate every fundamental canon of pedagogy. Instead of employing the best trained instructors that money can procure, as we do in our public schools, we turn over the work of instruction to those who are serving for the most part under protest because they realize their own unfitness for the task. Instead of devoting our best time, thought and talent to the church school we give to this great work as churches very little of our attention, wealth or thought. Are we not as a church only playing with this great and all-important work of religious education? It is high time for us to awake to the situation and meet it in a broad and masterful manner. For upon the church, and the church alone, the Master has laid this duty. With us rests the future welfare of the church and nation. And woe be unto us if we neglect so great and manifest a responsibility.

There are two ways in which the church may meet this problem of religious education.

I. By the improvement of existing agencies of religious education.

1. First and foremost among these is the primal divine agency for religious education—the home. Every effort should be made to renew and stimulate the family worship and parental education in the fundamentals of religion. In many churches the pastors have been in the habit of sending each month to the homes of the parish little leaflets with simple home services of worship, with suggested scripture, responses and prayers. The Home Department of the Sunday School and the other plans for the extension of Bible study to the home are doing much to awaken in the minds of parents a new consciousness of what the home may be as an agency of religious education.

2. The services of the church are powerful agencies in religious education. The Sunday services may be much more effective by greater emphasis on the educational function of the pulpit, and by such adaptation of the service itself as may make it minister more to the children, not only through their hearing of sermons directed to them, but far better through their definite participation in the service. The midweek meeting might also be far more of an educational power than it is at present. In place of the stereotyped and time-honored prayer-meeting with its repetitious recital of personal experience, pastors all over the country are finding a new and increasing delight both to themselves and their people, by the mutual study of Biblical themes and books at this midweek hour.

3. We also have our young people's societies as powerful agencies for religious education. Many of these societies likewise finding a new lease of life by the introduction into their meetings in place of a haphazard series of unrelated topics a course of earnest, systematic Bible study. More can be done than has yet been done, to make these societies minister to the intellectual no less than the spiritual life of their members.

4. But our most important and our only formal agency for religious education is the Sunday-school It has done and is still doing a great work against tremendous odds. But there are many ways in which

it needs improvement. It will only be possible to briefly indicate a few.

(a) There is need of a trained teaching force. There should be in every church a teacher of teachers. In most cases this will perforce be the pastor. Under this leadership there must be courses in the elements of pedagogy, child-study and the psychology of religion etc. Recognizing that this is one of the great opportunities of the pastoral ministry most of our seminaries are now providing courses in religious pedagogy to fit their graduates for this work.

(b) There is need of a broad and adequate curriculum. It needs no argument that this curriculum must be graded. And if by grading we are to understand the adaptation of material to the age and intelligence of the scholar, we must acknowledge the uniform-lesson system a failure. For the same lesson cannot be taught to scholars of every age. For example the abstruse and intricate doctrines of the Pauline epistles cannot be taught to the primary children. It is here that our International system is at present most at fault. The lessons for the last quarter are a case in point. The element of human interest is almost entirely lacking, and without this the interest of young children cannot be held. What do they know or care about the Tabernacle and the Day of Atonement? And that lesson for the second Sunday of August—how could any teacher harmonize it with the Christian idea of God? And this curriculum must likewise be progressive. Step by step the child should be advanced from the simple and elementary principles to the more elaborate and complex. It is not necessary to go over the same Biblical material again and again, to the destruction of the scholar's interest. And if we expect to gain or hold the respect of our children for the Sunday-school we must make our course of instruction approximate more than it now does to the systematic and thorough curricula of our public schools. This curriculum should also include extra-Biblical subjects of instruction, for the Bible is not the sole revelation of God to man. It should give to the infant mind a course of nature-study to reveal to the child the presence of God in his creation. It should also include for the adolescent the study of Christian biography, the lives of the heroes of the faith. For the young people there ought to be some adequate instruction in church history, missions, modern social movements. fundamental theology and Christian evidences and other related themes. All this will serve to relate the Bible and religion to life.

(c) The re-introduction of the Bible as a text-book in place of the quarterly and lesson leaf. Our present generation of Sunday-school scholars know almost nothing of the Bible through the almost exclusive use of the lesson-leaf. Far better results can be secured by utterly abandoning these and with only the Bible and an atlas and dictionary as aids, to set the scholars to making their own scrap-book quarterlies. Familiarity with the Bible and a better understanding of the lesson will inevitably follow.

(d) Adequate and ample financial support. This has already been mentioned. Without this our Sunday-schools must perforce languish, and no new plans for their improvement can be carried out. Each church should include the Sunday-school in its budget of home expenses, just as it does the pastor and the choir and its other agencies for work and service. It would then be impossible to do what we cannot do now, when we are using the children's pennies for our books and quarterlies, to train them in the grace of Christian giving, stimulating their interest in missions and philanthropy. Has it ever occurred to you that we are nurturing in our Sunday-schools the future supporters of the church, of missionary effort, of philanthropy, and to speculate as to the future of these great enterprises if these children are never taught to give?

(e) And last and most important the awakened interest of pastor and people in the life and work and problems of the Sunday-school. Let us remember that here rests the fate of the church of the future.

II. And the Church may also meet this problem by looking forward and working toward a broader scheme of religious education. This may include:

1. A broad and comprehensive course of study for the whole church equal in scope, purpose and machinery to that of our secular eduaction.

Every member of the church without respect to age should be included in such a curriculum, and we should have an entire church studying the Bible and religious truth. To the realization of this ideal the Religious Education Association has already contributed much and through the work of this and kindred organizations we may expect within a decade to see it fully realized

2. A plan for religious education which shall without regard for denominational differences federate all the forces in each community for religious education

This will, of course, be a slow process and may take some time. But it is the only adequate way in which the problem of religious education can be met in the community at large. And such a great federate school, enlisting every worker in all the churches, with its combined resources and means, with the best talent actively engaged in this work, and with its daily sessions for instruction, commanding the respect of the community by reason of its efficiency, is the only ultimate solution of the problem of religious education.

3. The active co-operation of such organized religious educational agency with all those other agencies which are seeking to better the life of the child.

Here is an as yet unrealized social mission for the religious school. By active enlistment of its membership in sympathetic co-operation with the public school, the Y. M. C. A. and Y. W. C. A., the orphanages children's hospital, foundlings' homes, refuges and homes for the neglected, indigent and erring children, the juvenile court, etc., the children might be trained for loving and efficient social service.

And all this is possible if the church shall once awake to the importance of this problem of the child The Master is calling us today to place the child "in the midst" of our church life and effort. Shall we not heed this call and gird up our loins to undertake the great task of the nurture of those little ones for whom Christ died.

THE FIRST CONGREGATIONAL CHURCH OF SAN FRANCISCO.

Several months ago we gave a picture of the rebuilt house of worship of the First Congregational Church of San Francisco. We are glad to give a better one this week. The work on the old corner is dear to the hearts of our readers everywhere, and there is wide rejoicing that an edifice so nicely adapted to the needs of the work stands again hard by the commercial heart of the great city by the Golden Gate.

AMONG THE NEW BOOKS.

"God's Calendar." By William A. Quayle. This is one of the most beautiful books of the year. There are thirteen full-page photogravure illustrations. Dr. Quayle writes in a delightful manner concerning each of the months. Persons looking for gifts at the holiday time will find this volume well worth their attention. It is a work of art. [Jennings & Graham, Cincinnati; also Berkeley, Cal., $1.50 net.]

"Comradeship in Sorrow." By James Hark, D. D. One who himself has suffered much sends forth this volume of thought for others bereaved. He writes comfortingly on: Immortality, The Body of Humiliation, Beside the Grave, Seeking a Sign, Tears, Memory The Discipline of Sorrow, The Other World, The Spiritual Body, Reunion, Remaining Days Upon the Earth. [Jennings & Graham, 75 cents net.]

Christ's Service of Love." By Hugh Black. In these communion sermons, 30 in number, Professor Black of Union Theological Seminary has sent forth much that is of value both to those who conduct and those who participate in the Sacrament of the Lord's Supper. The book is one which will give to many a better comprehension of the meaning of the ordinance and more joy in participation therein. [F. H. Revell Co., New York; pages 324, $1.25 net.]

"Look Alive!" By Amos R. Wells. Twelve stories concerning some wide-awake young people. The author says: "The young folks in these stories are all such as I have known; the scenes are those of my own boyhood. Every story has a lesson hidden away in it; but it is told for the sake of the story as well as the lesson." The young people into whose hands this book may come will read it with pleasure and profit. [American Tract Society, New York, pages 168, 75 cents net.]

"The Transfiguration of Christ." By Frank W. Gunsaulus. This book, which was first issued by Dr Gunsaulus in 1886, has been revised by him and comes forth in a new edition. It is one of the living books treating as it does in Dr. Gunsaulus' masterly way of one of the ever-living vital matters of life. To those not familiar with the book the following will show its scope: The Nature and Method of Christian Thinking The Time of the Transfiguration, The Place of the Transfiguration, The Transfigured Christ, The Appearance of Moses, The Appearance of Elias, Jesus Only The Transfiguration and the Resurrection. [F. H Revell Co., New York, $1.00 net.]

"Life's Eventide." By Robert P. Downes. We cannot better set forth the nature and scope of this book than by a quotation from the preface: "The object of this book, written by one whose faith in a future life is clear and strong, and who himself stands in the twilight, is to provide some solace and inspiration to those in declining years. As for ourselves, we venerate old age. If it be indeed second childhood, we would fain take it in our arms and bless it. We long to make its winter something other than a winter of discontent, to dispel its fears, and to guide its faltering steps toward that land of eternal youth in which our Father reigns, and where the sainted dead abide." Accordingly the author writes in an interesting manner on: Growing Old, Age and Decay the Law of Nature, How to be Happy though Old, Pleasures of Age, Religion and Eventide, Duties of Age,—under Duties toward God and toward our fellow men—Growing Old Beautifully, The Inevitable Transition, The Heavenly Life Preparation, Certitude in Religion. [Eaton & Mains New York, $1.00 net.]

"Poems with Power to Strengthen the Soul." By James Mudge. This is a welcome compilation. Its aim is the production of high personal character, and it is unique in its make-up. The compiler says: "We have sought far and wide, through many libraries, carefully conning hundreds of books and glancing through hundreds more, to find just those lines which would have the most tonic and stimulating effect in the direction of holier and nobler living. We have coveted verses whose influence would be directly on daily life and would help to form the very best habits of thought and conduct, which would have intrinsic spiritual value and elevating power; those whose immediate tendency would be to make people better, toughening their moral fibre and helping them heavenward; those which they could hardly read attentively without feeling an impulse toward the things which are pure and true and honorable and lovely, and of good report, things virtuous and praiseworthy." The work has been well done, and a valuable volume of 295 pages is the result. It is to be hoped that the book will find its way into thousands of homes, and that the poems in it will be read again and again. President Eliot of Harvard has said: "There are bits of poetry in my mind learned in infancy that have stood by me in keeping me true to my ideas of duty and life. Rather than lose these I would have missed all the sermons I have ever heard." Mrs. Browning has said: "Plant a poet's word deep enough in any man's breast, looking presently for offshoots, and you have done more for the man than if you dressed him in a broadcloth coat and warmed his Sunday pottage at your fire." A good book, this, to have for yourself, also to give to others! [Eaton & Mains, New York; also Jennings & Graham, Berkeley Cal., $1.50 net.]

"The Queenly Mother." By Margaret E. Sangster. Everything that Mrs. Sangster writes is not only calculated to make the world better, but actually does so. In this new volume for the realm of the home she says: "Life is not exempt from trial even in the home, and there is never a sun that has not its accompanying shadow. The common task is the province of all earnest souls. But in the daily round there is room for expansion and for that which makes life's finest flower of nobility for faithful love. The chapters that compose this book deal with themes that appeal chiefly to the wife and mother, although they touch on various phases of the domestic question, and have their message for men as urgently as for women. The author has always been reluctant to regard the interests of the sexes as separate or hostile, and she has no ideal either of home or society in which men and women do not move together as equals and comrades. Neither man nor woman can make a real home alone, and the trivial round of daily life is as important in its bearings on success and its consummations of comfort in one home as in another. It matters not whether the home be stately or simple, great or small, so long as the people in it are living honest and beautiful lives, so long as they see life steadily, and see it whole. To guard the privacy of the home, to keep its atmosphere tranquil, to make it a type of heaven, what more can any of us do?" On the 270 pages of this beautiful vol-

ume Mrs. Sangster writes on topics as follows: The Kingdom of the Child, Mother Brooding, Room to Grow, Family Traits, Woman's Province, Husbands and Homes, Culture Outside of College, Cupid's Innings, Wedding Bells, Good Manners on the Road, The Mother's Temper, The Silent Partner, Thanksgiving and Thanksliving, An Army with Banners, The Mother and the Girls, Women and Society, The Mother and her Married Children. [F. H. Revell Co., New York, $1.50 net.]

"The Supreme Conquest." By Rev. W. L. Watkinson. These sermons by the noted Wesleyan preacher of England will find wide welcome. They were given by him during his recent visit to this country. In addition to the sermon which gives the book its title there are fifteen others on such subjects as: The School of character, The Master Force in Character and Civilization, The Supremacy of Character, The Validity and Glory of Christian Self-Sacrifice, The Inspiration of the Master's Confidence, The Invincible Strategy, Successful Sin, Alternative Routes. In one on The Morale of Imperfection Dr. Watkinson says: Everything is good for its purpose. In judging events it is essential that we do not forget the supreme end of the divine government, namely, the moral perfection of the individual and the community. We so often complain of Providence because we forget its design Does God rule the world to the end of making us rich great or happy? Were this the objective, the course of the divine government would present indeed a series of bad blunders. But the goal of life is not personal enjoyment, social distinction, or material aggrandizement; it is moral discipline, it designs the sanctification of our spirit, it is that we should be fit for the presence, joy and service, of the holy God. Could we understand the relation of each painful event to our spiritual perfecting we should talk less of the imperfections of God's government." And again he says: "Watching the Mayflower driven with its sorrowful freight over the wild sea, the troubled spectator might have protested, 'Where is the justice, wisdom or benign purpose in the permission of this tragedy? What condemnation can be too severe of the government which allows this expatriation, if such government there be? But all is clear enough now. The American Republic is the interpretation of the dubious episode of the seventeenth century." In the article on The Glory of Self-Sacrifice, Dr. Watkinson states and emphasizes this thought: "The more perfect civilization becomes, the more it appreciates the doctrine of self-sacrifice." Writing on The Invincible Strategy he says: "Evil is not overcome by denunciation. It is surprising how much efficacy is supposed to go with denunciation. Real, constructive, aggressive good is of far greater significance than eloquent invective. Such invective has its place, but it must be accompanied by active practical effort, or it effects little more than summer lightning. Denunciatory rhetoric is so much easier and cheaper than good works, and proves a popular temptation. Yet it is far better to light the candle than to curse the darkness." [F. H. Revell Co., New York, $1.00 net.]

The General Association of the Congregational Churches of Central and Northern California is to meet in adjourned session in the First Church of San Francisco on Tuesday, Dec. 3.

ONE WORKING MAN AND HIS PAY.

W. N. Burr.

The Minister dropped his paper with a sense of relaxation and relief. For months he had been conscious of little but strain and tension, and an undercurrent of something of which he felt somewhat ashamed because it had the appearance of anxiety; and he did not want to be fretful and anxious. The "consider-the-lilies" passage in the Sermon on the Mount rose up in strong rebuke of any such spirit as that.

Now the herald tones of relief were in the air. The papers had taken up his case, and his heart was thrilled with a great hope that the much-desired change in conditions might be brought about with no weak cry bursting from his own lips, either of complaint or pain. He had read a few days before Mrs. Goodwin's article in "The Congregationalist," entitled "The Layman's Responsibility for the Ministry," and he rejoiced in the fact that our Protestant ministry is not condemned to celibacy. For the minister's wife can sometimes "speak out" when it might not be in good taste for the minister himself to speak for himself. Mrs. Goodwin is a minister's wife, and as such is "unusually conversant with the conditions of which she speaks." And right pointedly and yet with all a woman's kindly tactfulness has she spoken.

"I wish every layman in the land could have "The Congregationalist" of October 26 placed in his hand. and could then be moved to read Mrs. Goodwin's article, soberly, righteously, and after a godly fashion," the Minister had said.

He remembered that in the same paper, same date. had been printed an article by Dr. Norman Plass, president of Washburn College, on "Ministers' Salaries and Ministerial Candidates"—another splendid word concerning the obligation of the men who pay the minister to make it possible for the minister to meet his financial obligations without laying awake all night pondering the problem "If eggs are selling for fifty cents a dozen how can a minister make a twenty-five cent piece buy a dozen eggs?" Said President Plass: "In considering the claims of a profession, the prospective candidate must, if conscientious, regard it from the standpoint of the service he can render mankind through that profession, and also from the standpoint of the service mankind will render him in return. He is under obligation to himself and to those who are, or are to be, dependent upon him, to consider the latter point just as conscientiously as he does the former. * * * The wages of the day laborer and of the artisan have advanced; the income of the average business man has increased; the fees of the physician and of the attorney have been greatly augmented; the style of living and the demands of social life have been enormously expanded; the price of the necessities of life has been marked up twenty per cent.; and with it all the salary of the average minister has been reduced."

The Minister smiled as he remembered this, and recalled with it a conversation between his wife and the washerwoman that he had overheard a few days before.

"The wash will be one dollar and sixty cents this week, ma'am," the washerwoman had said.

"Why, how is that? You have been doing this amount for one dollar," answered the Minister's Wife.

"Well, I can't do it for that any longer. I'll have

to charge by the piece now, it is costing so much more to live now than it did."

"Blessed washerwoman," the Minister had murmured, "When the necessities of life are marked up twenty per cent. she can advance her price for her work; but the Minister can't do that sort of thing. He is obliged to pay the new prices out of the same old income, and is fortunate if that is not cut down because it is costing other people so much more to live that they cut down their contributions to the church."

The Minister had read the editorial in The Christian Endeavor World for November 7 on "Decent Pay for Preachers," and it had warmed the cockles of his heart to read "they have started a little crusade on behalf of the minister's salary."

"There is need enough of it," he had said, as he read: "The average salary of Presbyterian ministers in the United States is only $700. The Presbyterian churches, however, are away up in this matter, if F. M. Barton, of "The Expositor," is right in his figures He says that one-third of the ministers of the country receive less than $400 a year. And all the time the cost of living in this country is going up. Mr. Barton contrasts this with some figures from secular callings. Thirteen trades in New York pay their working men $1,200 a year. A union hod-carrier in New York receives $900 a year—more than twice what thousands of able and honored ministers receive from their sacrificing flocks!"

While the Christian Endeavor World editorial was still warm in the Minister's mind, he went to the post-office, and found there a letter from the Home Missionary Society of which he was a beneficiary, which read as follows:

"The Society has been obliged to overdraw largely at the bank. This process cannot be continued. Henceforth we can pay only as current receipts enable. The enclosed check is your pro rata of funds in hand."

The "enclosed check" was good for an amount less than half that due him from the Society.

He went home, borrowing on the way the daily paper from a neighbor. On the first page, in a "double-column bordered" block, made so prominent that a man running could read it easily, he read:

"At a meeting of the Western Passenger Association it was voted to abolish the clergy bureau December 1, and the reduced fare for clergymen will not be obtainable after that time in any of the states in the Association."

"I'm glad of it," said the Minister to himself. "I have always felt that many of these favors to the clergy were at bottom strong proofs that the nobility of our calling is not recognized. It makes a man feel that others look upon him as only half a man when he is compelled to accept favors."

The trimmed-down check in his pocket somehow came up and added emphasis to that word "compelled."

He turned the paper to the local news notes from its correspondents, and found himself at once face to face with the solution of the whole matter.

"The Methodist congregation has raised the salary of the pastor to $1400."

"Good for them!" exclaimed the Minister. "Fortunate pastor and most fortunate people!"

He happened to know how it had been done. Not three months before that congregation had raised the pastor's salary to $1200, and now it had been advanced another $200, according to the newspaper report. That pastor has succeeded in teaching his church the grace of giving on the basis of tithe. And the result is, they were never so prosperous, never gave so much to missionary work, never had so much for their own work, and were never so happy and so bubbling over with enthusiasm for the Kingdom of God as they are now.

Whether all can meet the tithe obligation or not, **something** in the way of a systematic basis on which to **give** should be pressed in every congregation; and perhaps the tithe is as good as anything on which to work, possibly better than anything else.

When the whole church will join the Christian Endeavor Tenth Legion Army, or something like it, there will be money enough in her treasuries to carry on her work with dignity and self-respect.

NOTES AND PERSONALS.

Word comes from San Diego that the Rev. T. R. Earle, pastor of Park Church, San Francisco, is in such condition of health as to render necessary the giving up of the work of the ministry.

Dr. D. K. Pearsons of Chicago arrived in Claremont last week for a visit of several weeks. He is the guest of President Gates. Doubtless he will be able to count up big dividends on the money he has put into Pomona College.

The Rev. Dwight S. Bayley of Missoula, Montana, formerly of Snohomish, Washington, writes for an extra copy of The Pacific for October 21st, saying: "You have a splendid array of addresses in that issue and I do not wish to lose any of them."

The Rev. E. J. Singer was at the meeting of the Congregational ministers of San Francisco and vicinity last Monday for the first time for many weeks. He stated that he had visited two Sunday-schools the previous Sunday, and spoke feelingly of the many kind remembrances of his brethren during his weeks of illness.

Professor Lovejoy addressed the Congregational ministers of San Francisco and vicinity last Monday. He spoke of the pleasant relations sustained by him Congregationally for many years, and read a paper setting forth more at length than in The Pacific last week the things which impelled him to take the step which he has taken. After the reading of the paper several spoke tenderly of the help that had come to them from their association with him. Professor Nash said that Professor Lovejoy evidently had lived deeply and beautifully, and that he had been a leader to him in interpreting the deep things of God. He was wondering, he said, what kind of a reception his sky-high ideas of Jesus Christ would receive among Unitarians—for his conceptions were as high as heaven. The Rev. C. R. Brown spoke of the pleasure he had had in having Prof. Lovejoy as a member of the church of which he is pastor, and of the help which had come to him from him in various ways. It had been his custom, he said, to call on him frequently to pray at the beginning of the prayer meetings because of the uplift in his prayers; and he expressed a wonder whether the Professor would find quite so congenial a spiritual atmosphere, as that to which he was accustomed, in the fellowship which he was about to enter. Others spoke—persons who had sat under him as a teacher—Palmer

of Fruitvale and Palmer of Plymouth Church, Oakland, and Maar of the Fourth Church—each lovingly and tenderly. But all in all the feeling was that Professor Lovejoy, impelled by the desire to translate his experiences to others and so to be more widely helpful, was going out he scarcely knew whither, and that among those to whom he was going he might not find his life as serviceable as it had been theretofore. Chaplain Rowell, a stalwart champion of the old doctrines spoke of Professor Lovejoy as a sincere Christian man —following the light as best he can; but as one who is wrong and who will find it out sometime.

Among the Churches.

CALIFORNIA.

Oakland, Pilgrim.—The electric lights placed in the church by Dr. W. J. Wilcox and his wife, in memory of their son lately departed to the heavenly life, were dedicated for the purpose for which intended by special services last Sunday evening.

San Francisco, Richmond.—The church has raised money to the amount of $200 for sidewalk improvements. The Sunday-school has purchased a new piano A boys' club has been organized and is exerting large influence for good. Five persons united with the church on confession of faith at the last communion The pastor, Rev. C. E. Chase, is making a house to house canvass of the community.

Oakland, Fourth.—The Sunday-school Jubilee entertainment on Tuesday evening marked the attendance on last Sunday as having reached two hundred and fifty-nine. The occasion also celebrated the birthday of the superintendent, Mr. Joseph Leiter, through whose efforts this result was brought about and whose friends took pleasure, at this time, in presenting with a handsome gold watch. Mr. Harry Lobb interested the boys and girls for an hour with one hundred well-selected stereopticon views.

San Francisco, Ocean View.—Rev. W. R. Bair, the pastor, has been unable to preach for nearly two months. He was in the hospital awhile, where his right foot was operated on. He is now only able to be out on crutches, but hopes to be able to take up the work again soon. Our church has suffered a great loss in the death of our beloved brother, V. C. Van Etten, which occurred November 5th, as the result of rheumatism of the heart. He came to Ocean View six years ago and identified himself with the church, and has been a great and constant help.

San Rafael.—There is great encouragement in the work at San Rafael and a promising outlook for it under the leadership of the new pastor, the Rev. William Eldridge. Five persons united with the church at the last communion, three on confession of faith. Four rooms in the rear of the church building have been remodeled and are bringing in a rental of $200, which is applied on the salary of the pastor. In addition a finely appointed study has been furnished. Much credit is due the ladies of the church for their efforts and the young men of the community who did the carpentering painting, etc., without charge. On the initiative of Mr. Eldridge a Men's Club has been organized which will work for San Rafael's civic improvement.

Fresno.—Sunday, November 3rd, the funeral services of the mother of Rev. H. K. Santikian, pastor of the Armenian church, was conducted by Rev. C. N Queen from Einstein Hall. She was 78 years old, and had been a woman of great faith in God. With her own hands she literally wrought the education of two sons. Four new members were received into the Japanese church upon confession and baptism. Rev M. Fukunaga is the pastor, it being a branch of the First church. Sixteen were added to the First church five on confession, one being baptized. During September and October, Sunday-school attendance averaged 115, as against 61 last year. Wm. Souce, assistant to the pastor, is proving a blessing. The C. E. work is organized into Junior, Intermediate and Senior Societies.

Hydesville.—The local paper says: "Continued ill health has forced Rev. J. W. Doane, pastor of the Hydesville and Rohnerville Congregational churches, to tender his resignation, the same to take effect the first of next month. The reverend gentleman took the step upon the advice of his physician. That his contemplated departure is keenly regretted by not only his parishioners but also by the residents of the communities in which he has preached for the past two years is evident from the numerous remarks heard on every side. A scholarly man, spiritual and zealous, Mr. Doane has by his devotion and rare tact done a splendid work in the county. During the two years' pastorate he has taken a score of people into the fellowship and in material ways added greatly to the strength of his churches. His wife has been of incalculable assistance to him in his work."

Antioch.—Tuesday evening, November 12, a reception was given by the First Congregational Church Antioch, to Dr. and Mrs. Cull. There was an unusually large gathering, and every one was delighted with our new pastor and his wife. Dr. Cull's sermons are earnest, spiritual and scholarly; and his uplifting influence is already felt in our church and community at large. In the history of our church there has never been such a deep felt interest as Dr. Cull has awakened His preaching appeals very strongly to the young people, as well as to the older, and the church is bound to grow steadily and surely. Antioch is building up rapidly, many new residences being in construction at the present time, and also several large business blocks and a great many new people are coming into town so that the harvest is ready; and we are deeply grateful to Divine Providence for sending to us such a pastor as Dr. Cull.

Long Beach, Plymouth.—With the incoming of the winter visitors the church is taking on new life and enthusiasm. The average attendance has greatly increased at both morning and evening services, the morning audience exceeding four hundred every Sabbath. The Young People's Society is doing an excellent work in reaching the young people, and the Sunday-school is growing in numbers and interest. At our twilight communion the first of the month the house was well filled and we were made glad in the addition of thirty-two new members, about half the number being received on confession, most of them young people. Though the financial condition is not so fa-

vorable as during the past year or two in our city, yet Plymouth church was never in a better spiritual state and we seem to have more time for church work and the building of the Kingdom among us.

JOTTINGS.

A Wayside Church.

It was a long journey, though in no proper sense of the expression a "far cry" from Reno to San Diego. Thank God they are both in one America and everywhere in all our wide-spread territory an American to the manor born finds himself quite at home. But I did not stop in San Diego—I went right on southward still till within a few miles of the Mexican line. I left the rather rickety railroad at a station known as Chula Vista. There was no village—just a cannery or packing house and a small depot, but a spacious schoolhouse and a cozy church. I had thought of it as simply an out-station of San Diego, which Bro. Tracy had dignified by making it the object of his shepherd-care. But I found it not only a substantial, self-sustaining church, but having its own out-station where its pastor goes on Sunday afternoons to minister in a schoolhouse made to be, for that hour, a place of prayer. I found a fine choir, whose music helped the heart worship, and a responsive assembly, and a true Sunday-school, and a large Bible class, whose teacher suffers no tampering with the Word, but contends earnestly for the faith once delivered to the saints. They made it a privilege to me to speak four times, and sent me away with a blessing which $45.00 by no means measured.

The Greater San Francisco.

I was delighted with Dr. Adams' article in The Pacific on the proper boundaries of the metropolis. I wrote a jotting to echo it, but my echo died away in the greater response which San Francisco is making through its Chamber of Commerce and its Business Men's Banquet. And what I had written in the way of a suggestive addendum to Dr. Adams' article has already been anticipated in our daily press. We want one city, but we want at least seven or eight boroughs, after the manner of Greater New York, each one autonomous in its local affairs; while in the greater matters, in respect to which the citizens in these several boroughs have a common interest, they act together. Such a union will preserve all the advantages of the present separation, and yet conserve the morale of the whole; will reduce taxation by concentration, and consequent reduction of expenditure; will set our metropolitan region in its true place in the sight of the wide world; will assist our influence in the councils of the nation; will enable all to pull together when some great enterprise like the bringing in of water from the heights of the Sierras is called for; will bring to pass a "square deal," so that those who live outside our present boundaries but whose business interests are almost all within them, will have a voice in its affairs.

The Luxury of Preaching.

Luxury, I say, not as though preaching were a matter of mere enjoyment to the preacher, comfortable and pleasant, but not very necessary or useful, but because no other word expresses quite so strongly the abounding joy one is sometimes permitted to have in delivering to waiting and willing listeners his message from the Lord. One can hardly help envying—in a brotherly way—Dr. Kingman of Claremont, who enjoys this luxury constantly. To stand in that beautiful sanctuary, so fit for its purpose in every conceivable particular; with acoustic excellencies such as make a whisper on the platform audible in its remotest corner and with an audience before him that seems to leave no vacant space,—and with every eye turned to him in the way that witnesses to both the listening ear and the responsive heart,—no wonder that he can preach! No wonder that physical infirmities cannot mar the energy or quench the fire of his utterance!

Of the college it is superflous to speak. Its record is well and widely known. By its ethical and spiritual atmosphere, by the esprit du corps of its students, by the thoroughness of its educational work, by the beauty and healthfulness of its environment, it is becoming "known and read of all men." I rejoice with its founders in the present and the constantly growing reward they must find for the toil and self-sacrifice so patiently borne in earlier years. W. C. P.

TWO PORTLAND CHURCHES.

From a personal letter to the editor from the Rev. J. R. Knodell, working for a few weeks in Oregon in the interests of the Anti-Saloon League, the following interesting church items are gleaned:

"I spoke yesterday morning in Sunnyside Congregational church, Rev. Mr. Staub, pastor. He has quite a nice little plant and a nice company of people about him. His ordinary congregation nearly fills the church If the growth of the church continues as in the past and as the community grows, they will soon need a larger building. The spirit in the church is grand The pastor speaks and acts as sure of his people; and they act as if they depended implicitly on him. Sixteen years' service as their pastor has begotten mutual confidence and love.

"The Hassalo Street church is prospering since the coming to them of Mr. Paul Rader. There is a ring of courage and hope among the people not noticeable a year ago when I was with them. They have decorated their audience room and it is beautiful. The old-fashioned, unsightly windows have been taken out and fine new ones put in their place. The Sunday-school and audiences have nearly doubled. Twenty were added to the church one week ago last Sunday at their regular communion. Some who a year and a half ago withdrew discouraged have returned and are working enthusiastically. I am very glad, for I am sure a church so well located, with so many excellent people in its membership, has before it a grand future."

OREGON LETTER.

By George H. Himes.

The first communion season in the First Church of Portland, since the arrival of Rev. Luther R. Dyott the new pastor, on the first Sunday in October, occurred last Sunday, and it was an impressive occasion as there was an addition of twenty-six new members, a goodly number on confession of faith.

Last Friday evening a reception was tendered to Dr. Dyott and family, consisting of his wife, a daughter about eighteen years of age, and a son of perhaps sixteen, under the ausipces of the Ladies' Aid Society and it was a gratifying success. A most cordial and fit-

ting address of welcome was given by the assistant pastor, Rev. Daniel Staver, to which Dr. Dyott made a fitting response, briefly outlining his plans of work. In the short time he has been here Dr. Dyott has most completely won the hearts of the people, and this happy condition presages a very useful and important ministry, as it insures that large degree of co-operation necessary to enable a minister to do his best work, and without which no one, no matter how gifted and capable, can hope to achieve any great measure of success.

On October 30th, the newly constructed "Herrick Hall," at Pacific University, Forest Grove, was dedicated and thrown open for use in all departments. The building is a beautiful and imposing structure, commodious and well equipped in all details, built of brick with sandstone trimmings, and altogether a very desirable as well as important addition to that institution of learning. The expense was something over $20,000.

Rev. Isaac D. Driver, D. D., one of the ablest of the ministers of Oregon, died at his home near Albany Linn county, on the 30th ult., in his 84th year. He was born in Fort Wayne, Indiana, in 1824, and with his parents moved to the vicinity of Chicago when the "Windy City" was a village—even while the place was known as "Fort Dearborn." He went to California in 1849, hence was one of the "Argonauts." In 1852 he returned East and the following year came back to the Coast, bringing his parents—his mother died on the plains—and settled in Umpgua county, near Roseburg. Up to this time Dr. Driver was sowing his "wild oats," but was recognized as a man of unusual force of character. During the year 1854 he fell under the influence of a frontier preacher of the Methodist church by the name of John Flinn, a quaint, warm-hearted and wholly consecrated Irishman, and was converted. John Flinn is still among us, and is now in his ninety-first year, and is able to deliver the gospel message occasionally. Upon his conversion Dr. Driver felt impelled to begin preparing for the ministry, and became an untiring student, without the opportunity of seminary training, and right well did he equip himself. His mental and physical endowments were most remarkable, and he became one of the best posted men on theological subjects in the United States. Indeed there was no subject upon which he was not ready to argue with any living man at any time. He was a great student of the Bible, and within a year gave a series of lectures upon the Bible in this city that were largely attended, and considered by biblical students here as being most helpful. He was a great friend of the late Dwight L. Moody, and was considered by the latter as one of the ablest of his coadjutors.

Portland, Nov. 10, 1907.

The Home.

THE FATHER AS A DISCIPLINARIAN.

A Message for Fathers from a Father.

Fathers—and it is to you I write—let us approach this important subject of "discipline" with an open mind, without prejudice, and unmindful for the time being of our past record. First, let me frankly say that I shall not deal with theories; good as many of them are, I have found them of little value. This paper will be largely a recital of what I know and have seen, and of lessons learned in that way. You ought to be told my view-point. I am thirty-nine years of age and have been married sixteen years. Four children have been given me. The oldest child in the earthly home is a boy, ten; the next a boy of seven, and the next a little girl of three. I am a Christian; my wife is a better Christian, and before she married me was instrumental in leading me to Christ. Both of us grew up in Christian homes.

I must now leave my parents and my wife out of this question if I stick to my topic, and that is much more easily said than done, for my wife by example and precept is largely responsible for the opinions I hold and the way in which they are applied in my home. Rousseau may have been right when he said that "the father is the true teacher, as the mother is the true nurse." In my home the mother is not only the true nurse, but a true teacher. Nevertehless, I am a teacher, and as the children grow older the responsibilities of the teacher or disciplinarian gradually and as certainly become almost wholly mine by virtue of my position as "head" of the family.

There are certain principles of government to which I adhere strenuously. These principles and the discipline that goes with them must be varied according to the needs and opportunities of each succeeding year. In our home we have as few rules as possible. The fewer the better. But obedience to the few that we have is expected, and obedience to underlying principles is obtained.

Let me remind you that there are two kinds of obedience: the obedience that springs from a desire to do right because it will please, and its opposite, the obedience that is prompted by the fear to do wrong because of the punishment. Some one has called the two "deference" and "servility," and says that they are not interchangeable. To this I agree. My aim is to inspire obedience by love and confidence—yes, actually compel it by motive rather than coerce it by method. I am ambitious that my children should be masters, in the best sense of the word, rather than that they be easily mastered.

Often I anxiously question whether I drive with a stiff enough rein. Then I remind myself that my figure is wrong, that I am not to "drive," but to "guide"; and I decide at such times that it is better to make my mistake, if indeed it be one, on the side of being too mild, even neglecting repression. Unjust punishment a child never recovers from. In my home I endeavor to resist the inclination to reprove little faults that are not worth noticing and really will be lost sight of entirely as the child outgrows them. I don't "nag" the boys, or tease the little girl. Their desires are promoted in every possible way if worthy of such approval. When they are cross and impatient they are separated until fit for the company of one another or of their playmates.

Often they need a restraining hand, and, more than that, need to be punished, but the form of punishment in our home is becoming milder and milder. It is about three years since I whipped the boys, and I wish I had not done it then, though I did it hours after their disobedience and after I had talked with them dispassionately; then, without anger and suffering great pain, I deliberately whipped them. They have forgotten it, the pang and the sting; but I have not, and every memory of that day is unpleasant, and I believe need not have been. I determined to devise new meth-

ods of punishment. "Corporal" punishment is no longer my way. In its stead a sacrifice is required. A piece of hard work is suggested; a gift or holiday is withheld; the weekly money allowance is assessed.

Then I am "blind" to many things wherein my eyesight was perfect. I use the word "don't" less than I used to. There are fewer prohibitions named in our home each month, and more incentives "to do" are sought, invented, encouraged. I do not think it necessary to watch every "little thing," or to decide every point in question; but I give them more liberty of opinion, and correct, divert, forbid only in case of the largest fault instead of the slightest.

I am glad to say there is no conflict of authority in our home. Father and mother often hold different views, but the children have never known it by word or deed. My policy and my discipline have often met with the disapproval of my wife, and she has informed me of that fact, too, in no uncertain way, when we were alone—never in company, or at the table, or when the children were about. There is no "appeal from the chair" in our house. If the child is unsuccessful with the mother, he knows that an appeal to the father will avail nothing; and, if punished or reproved by the father, he knows that the mother will uphold the father's policy, and supplement the teaching as only a "true nurse" can by judicious "rubbing it in."

In closing I will tell you a little about the most severe trial I ever experienced, caused by the disobedience of a child of my own. You need not know the offense, but it was the worst case of his obedience we had known. What was to be done? The lad was called. It didn't take him a fraction of a second, as he looked into my face, to see that he had been caught. Then, with a heart throbbing with love, a voice easily showing intensity of purpose, I opened my heart to that boy. Not an angry word passed my lips, not a suggestion of punishment, not one. It was a case beyond all punishment, though it was a case ripe for the right kind of discipline. I told him the consequences of his disobedience. I urged him always to be manly and honest and to "own up," no matter how much it cost. I reminded him that I had been a boy, had made mistakes, got into "scrapes," and all that, all of which I deeply regretted, but had always learned that it was best to be a man and tell the truth, cost what it would. O, how I pleaded with that boy as he stood there in the strength, and weakness, too, of his nine years! We separated after a while with a hand-shake, and both with tear-stained faces, but happy in the mutual belief that we had each other's love and confidence. And I believe he hated his wrong-doing with as intense a hatred as I did. There have been "scrapes,"—broken windows, fights, tricks and all those experiences that many boys have and angels do not—but he has confessed like a man and taken his "medicine."

Fathers, what would you have done? Three years ago I whipped him for a less thing; that day, after the first angry moments, the rod never came into my thoughts. Was I wrong?

In a general way I have shown you this father as a disciplinarian. Go to the boys' teachers in Sunday-school and day school, or to my neighbors, and they very likely will smile and shake their heads as they let the lives of the children, as they see them, pass in review. For the boys and even the little girl are full of life and mischief and have caused many an anxious hour by their thoughtlessness. You and the neighbors may say this is due to the father's discipline, or lack of it. My policy is far from perfect, I know that. My example is one, you say, that you cannot follow. Very likely. But I have frankly told you my experiences, nothing of my theories. What will do for my boy may not be well for your boy. Yet we must give and take; and, if we will let him, God will show us the way.

Young People.

HOW THE THREE LITTLE DREWS EARNED PENNIES.

The three little "Drews" were aged respectively nine, seven and five. Their names were Clara, Ethel and Gladys. It was Clara, the eldest, who set the "ball rolling," and this is the way she did it:

"Mamma," she said one day, "I'd like some money of my very own. Why can't I have it?"

Mrs. Drew looked perplexed.

"Why," she exclaimed in surprise, "I give you some money every week, don't I? If you don't call that money of your very own, what do you call it?"

"Of course the five cents you give me every Sunday is my own to do as I like with, but what I mean is that I'd like some money that I'd earned—doing things, you know. Then, you see, if I wanted to give a little present to some one I could do it without asking you. I could buy it with my very own money that I'd earned. Wouldn't that be nice?"

The look of perplexity on Mrs. Drew's face changed to one of interest.

"Yes," she said, "it would be nice. Of course, I expect you to do the usual little household tasks that naturally fall to the eldest daughter cheerfully, and without pay, but I'll be glad to give you a little now and then for special services, and whatever that amounts to will be your own earnings."

Clara was delighted. She took a little pasteboard box, and labelled it as follows:

Clara Drew.
My own money,
Earned by myself.

The money—in the labelled box—came in faster than even Clara had thought. From week to week the amount varied on account of its being given not for the regular little duties but only for special services. The first week, for instance, there went into the box twenty-five cents. Unexpected company came, and as the one maid-of-all-work had her hands full, Mrs. Drew told Clara that she might give an "extra shine" to all the spoons and forks and she would pay her ten cents for it. For cutting up new potatoes, celery, bits of chicken, and lettuce for salad she received five cents more, and "she deserved it," her mother said, because everything was so beatuifully done.

Another day she pasted a number of receipts in a book of her mother's, for which she received five cents. For sweeping all the porches one particularly busy day there were five ecnts more. She counted her money a good many times during that week and the weeks that followed, but it was not because of any growing miserliness, only on account of a great joy. She was "saving up" to buy her mother a birthday gift, which was to be a surprise. In all her little nine-year-old life she had never before been as happy as she was now in

anticipation. Her face was radiant whenever she thought of her box of "earnings."

There was no partiality shown—what favor was shown—what favor was shown to Clara was shown to Ethel and Gladys. Possibly some people may think that a little five-year-old could not be able to earn money, but we mothers know that they can if they want to For instance, Gladys earned a good many pennies by taking care of Baby Drew, the only boy of the family. Baby Drew was very cunning, but he was very mischievous, and needed careful watching. Gladys loved him dearly, but sometimes he wearied her, and at such times it was a relief to go off to some quiet corner and play with her dolly. She, however, was a sunny-hearted child and she had always responded cheerfully when her mother called, "Come, Gladys, dear, amuse baby brother awhile." When Gladys was told that she, too, could have a treasure box in which to put pennies she earned, she cried out, "I'm not a papa, how can I earn money?"

Her mother laughed.

"You don't have to be a papa to earn money, you can earn some right away."

"How?" asked the happy child.

"Well, just by taking good care of baby brother I'm going to take a bath and I want you to watch him until I come down. See that he doesn't get into any mischief."

After Mrs. Drew's bath was over, the first pennies went into Glady's box. Ethel did a great many helpful little things to put money in her box. It would take up too much room to tell you of all her "special services." It was with her—as it was with Clara—there were many ways in which she could help. She wiped the silver and glass and all the small dishes for Polly on ironing days, which was really good discipline for her. She did tiresome errands in so cheerful a manner that it was a pleasure to ask her to go for some little thing. Not only Mrs. Drew, but the near neighbors (friends of her mother's) when they wanted some little thing from the village store would say, "I'll ask Ethel Drew to go for it, she's always ready and willing."

And now you know how the three little Drews earned their pennies.—Ernest Gilmore in The Christian Intelligencer.

"IN A MINUTE."

Ethel was on the long plank wharf when the dinner bell rang. She was feeding the cunning little baby ducks with cracker crumbs.

"I'll go in a minute," she said to herself, as she broke another cracker into tiny pieces.

But the baby ducks were hungry; and it was such fun to feed them that Ethel forgot all about her dinner and the big, brass dinner bell, just as she had done ever so many times before. She had only one cracker left when Bruno came running down the wharf to see her. The old mother duck spied him as he came bounding over the planks.

"Quack!" she called loudly. And what do you think? Every one of those baby ducklings swam hurriedly after her, and disappeared among the rushes that grew by the edge of the pond.

"Why," exclaimed Ethel in astonishment, "they didn't wait to gobble another piece; they minded their mother the very first minute she called them."

Very still she stood for a second, thinking; and then she gave her basket to Bruno and ran quickly up the wharf, across the street, and into the house.

"Late, as usual," said brother Hal, as Ethel came in; "it's twenty minutes instead of one that you have waited this noon."

"But it's the last time I'll be late!" said Ethel, decidedly; "'cause—'cause—it is!"

And Ethel kept her word. She had learned her lesson well, and nobody but the big white mother duck knew who taught it to her. And I'm sure that she always kept her secret. Because why? Because she can't tell it; that's all.—Ex.

Some Garden Secrets.

Greta found Alan lying face down on the bank of the lily pond. He was staring hard into the water.

"What are you looking for, Alan?" she asked, comcoming up behind him and staring down, too.

"Trying to see a tadpole turn into a frog," said Alan. "You know they drop their tails off and turn into regular frogs; but I don't see any spare tails lying around, and I've watched and watched, and none of them seem to be shedding their tails today."

"That's something like watching a bud blossom," said Gretna. "You know, when a bud looks as if it were going to open surely in a minute, and you watch and watch and watch till you almost go to sleep, and it doesn't move a mite, then, after you go off and play for just a tiny minute, when you come back it's all blossomed out. But I guess, if you watched forever, you'd never see a tadpole's tail drop off, for they don't drop off."

"They do, too," said Alan. "How else do they get rid of them? When they're tadpoles they have tails; and, when they're frogs, they have none, so they must drop 'em."

"I used to think so," said Greta. "But Aunt Peggy, she goes to college, you know, and she learned there that they don't lose their tails off—the tadpoles, I mean. They just grow shorter and shorter till they disappear inside of the frog. I suppose it is something the way a turtle draws his head in his shell, only the turtle does it often and quickly, and the tadpole does it once awfully slowly, and never pokes it out again. Anut Peggy said the tail changed inside of the frog but I didn't understand very well all about it."

"When I grow up, I'm going to college to find out for myself," said Alan, determinedly.

"So am I," said Greta. "Aunt Peggy told me about a funny blackfish called the squid that manufactures ink inside of himself, and, when his enemies are pursuing him in the water, he just spills a lot of the ink into the water so the water gets all cloudy, and the enemy can't see the squid at all, and he escapes."

"He's a real smart fish, isn't he?" said Alan. "Did your Aunt Peggy ever see one?"

"Yes, she saw the ink, too; and she dipped a pen in it and wrote her name and the date, and that it was written in squid ink. And it looks 'most like any ink. If you'll come to the house, she'll show it to you."

As the children were going to the house, Alan said:

"There's one other thing I'd like to see, and that's a snake crawling out of his skin. You know that snake's skin we found in the bushes last summer? Well, I'd just like to have seen the snake crawl out of it."

"We'll have to keep our eyes open," said Greta.—New York News.

HOW OLD MUST I BE?

"Mother," a little child once said, "how old must I be before I can be a Christian?"

The wise mother answered: "How old will you have to be, darling, before you can love me?"

"Why, mother, I always loved you; I do now, and I always shall. But you have not told me how old I shall have to be."

The mother replied: "How old must you be before you can trust yourself wholly to me and my care?"

"I always did," she answered; "but tell me what I want to know," and she put her arms about her mother's neck.

The mother asked again: "How old will you have to be before you can do what I want you to do?"

Then the child whispered, half guessing what her mother meant: "I can now, without growing older."

Her mother said: "You can be a Christian now, darling, without waiting to be older. Don't you want to begin now?"

The child whispered: "Yes." Then they both knelt down, and in her prayer the mother gave to Christ her little one who wanted to be His.—Selected.

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say we cannot, overcome. Well, my brethren, in that Gethsemane—aye, even in that Gethsemane of sin—no angel, merely, but Christ Himself, who bore the burden of our sins, will if we seek Him, come to comfort us. He will if, being in an agony, we pray. He can be touched. He is touched, with the feeling of our infirmities. He, too, has trodden the winepress of agony alone; He, too, has lain face downward in the night upon the ground, and the comfort which then came to Him He has bequeathed to us— even the comfort, the help, the peace, the recovery, the light of hope, the faith, the sustaining arm, the healing anodyne of prayer.—Farrar.

There are sorrows you've never known;
There's many a heart that lives apart,
And carries its load alone.
Discouragement's ways are crowded;
There's bitterness far and near;
But room and scope for the souls that hope,
For courage and strength and cheer.

—M. E. ALBRIGHT.

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